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Esmeraldas, and especially of the drainage of the Rios Santiago and Cayapas, it is decidedly in the minority; indeed at present there is only one white family living on the course of the Cayapas.

The desirability of the intrusion of another race into a territory occupied by Indians is always doubtful. In this case it is especially so, for some of the negroes at all times take great liberties with their Indian neighbors, not to mention the fact that they openly plunder their crops and houses whenever opportunity offers. These depredations the Cayapa tolerate, rarely taking a hand themselves in the punishment of the offenders, and never committing acts of repeisal. They are a law-abiding people, and recognize completely the authority of the provincial government over all inhabitants except themselves. Any such acts, if they were to occur among themselves, would be severely punished in their own way and without governmental aid. Be it said to the credit of the provincial authorities, that they recognize the right of the Cayapa to govern themselves and to punish their own offenders, and further that they attempt to protect the Indians from impositions by others. However, it frequently happens that the guilty ones either escape or, if apprehended, are inadequately punished.

As above mentioned, all ordinary depredations, such as theft by outsiders, are tolerated by the Cayapa without personally attempting to punish the offenders. There is one crime, however, which demands a severe penalty, namely, outrages against women. The standard of

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ethics is very high among the Cayapa themselves, and any case of unfaithfulness, if such were to be discovered among themselves, would be most severely dealt with. About 1897 or 1898 two negroes came to a Cayapa house, drove the men away, and took possession of the premises with the women occupants. On the following day the chief sent down the river a commission which conveyed to the local teniente politico at La Tolita the heads of the negroes, carefully wrapped in leaves of the hoja blanca, as well as the compliments of the chief, and with an explanation as to the reason why the heads had been separated from the bodies. Incidentally the explanation conveyed the intelligence that future offenses of this kind would be punished in like manner. The teniente politico was requested to forward to the governor at Esmeraldas the two heads and the above message, but owing to the rapidity of decomposition in the tropics, it was deemed best to give the governor the benefit of the message only. Fortunately for all parties concerned the governor's reply, it is said, was a complete vindication of the action of the Cayapa. So far as could be learned, no similar crime has been committed since that time.

DAILY LIFE

The social organization of the Cayapa has a strictly family basis, although according to their own traditions they formerly lived, when at Ibarra and Pueblo Viejo, in village communities. At present each family regularly lives entirely separated from every other family, and usually at a considerable distance from its nearest

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In the Cayapa country the stocks is strictly
681 a Spanish institution, so far as can be learned, and has
177 no Cayapa name, but is always called by the Spanish term cepo, or, as it is rendered locally, se'pō. So far as known it was introduced among the Cayapa by early missionaries.

622 In speaking of ceremonies (page 392), detailed descriptions are given of the methods of punishment, which theoretically is meted out only by the chief and the sub-
624 chief. The remaining officers of the government, however, take a hand in the actual punishment when asked to do so by the chief, though their special duty is to apprehend and bring the offenders to justice, to keep order at fiestas and other gatherings, and generally to execute the laws devised by the chief, whose authority is supreme and whose word in all matters is absolutely binding. His attitude, however, is in no way oppressive; on the contrary, he displays great deference to public opinion and conducts the affairs of government in a harmonious and satisfactory manner. Perhaps the operations of the Cayapa governmental machinery are shown to best advantage in the settlement of what may be termed civil difficulties, for, as has been previously pointed out,
674 there are few fixed laws among the Cayapa, largely for the reason that few crimes are committed. The laws are
577 more in the nature of canons of ethics than statutory en-
671 actments, and they may be varied to a certain extent by public opinion concerning the particular case in hand.
674 The Cayapa maintain that they have no punishment for theft, because theft does not exist either among themselves or against their neighbors. This reputation is borne out by the whites and negroes of the region, who

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declare the Cayapa absolutely honest. It is claimed also that murder and other major crimes are entirely unknown among them.

On the other hand, there are strict rules with respect to marital relations, any infringement of which meets with severe punishment. The details of this phase of Cayapa life will be discussed in dealing with the subject of marriage. The Cayapa themselves claim that in aboriginal times the same regulations in respect to these matters were in vogue, but presumably they may have been at least strengthened, if not considerably influenced, by the rigid church laws introduced by missionaries.

It is said that formerly, when the Cayapa were a united mountain people residing in a village community, there was but one chief and one government for all, but that soon after they settled along the banks of the river they became segregated into the three divisions as above mentioned. There then arose the three separate villages for fiestas and other gatherings, and the three separate and independent governments. No special reason for this separation is given by the Cayapa, other than that it was more convenient than to have a single central government; and no explanation could be obtained as to how the officials of the three separate governments were first appointed or elected.

It is said that in aboriginal times the inauguration of a new official was attended by no special ceremony, but that he automatically assumed the duties of his office on the death of his predecessor. At present, however, such a person enters on these duties only after having been duly inducted by the priest during his annual visit to the